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MEMOIRS  
OF  
LITERATURE.

VOL. II. For the Year MDCCXII.

MONDAY, January 14. 1712.

ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ ΤΟΥ ΔΑ-  
ΜΑΣΚΗΝΟΥ, Μοναχῆ, & Πρεσβυτέρου Ιερουσολύμων, πρὸ εὐσεβησάντων  
πάντα. Sancti Patris nostri JOANNIS DAMASCENI, Mona-  
chi & Presbyteri Hierosolymitani, Opera omnia quæ exstant, &  
ejus nomine circumferuntur. Ex variis Editionibus, & Codicibus  
manu exaratis, Gallicanis, Italicis, & Anglicis, collecta, recensita,  
Latine versa, atque annotationibus illustrata, cum præviis Dis-  
sertationibus, & copiosis Indicibus. Opera & studio P. MI-  
CHAELIS LEQUIEN, Morino-Bolonienſis, Ordinis F. F. Præ-  
dicatorum. Parisiis, apud Joannem-Baptistam Delespine, viâ Ja-  
cobæâ, ad Inſigne Divi Pauli, prope Fontem S. Severini. 1712.

That is, *THE WORKS* of St. JOHN DAMASCEN, a Monk and  
Priest of Jerusalem, collected, revised, translated into Latin, and  
illustrated with Notes: To which are added some Preliminary Disser-  
tations, and large Indexes. By Father MICHAEL LEQUIEN,  
of the Order of St. Dominick. Paris. 1712. Two Volumes in Fo-  
lio. Vol. I. Pagg. 710. besides the Prolegomena. Vol. II.  
Pagg. 926.

“THE following Extract is taken from the *Journal des Sçavans* print-  
“ed at Paris.

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" I must observe that I publish'd in the 1st Volume of these *Memoirs*,  
 " pag. 46. a small Piece relating to this Edition, which was then in the  
 " Press".

**T**HIS is a compleat Edition of St. *John Damascen*: The Publick wish'd for it a long time: Several Persons went about it with little Success; and it is at last brought to its Perfection by Father *Lequien*, whose Capacity, already known by some other Performances, made every body sensible that this Work would answer their Expectation. Many Qualifications were requisite to succeed in such a Design; a great Skill in the *Greek* and *Latin* Languages; an exact Knowledge of Ecclesiastical History; an indefatigable Application in collating the Printed and Manuscript Copies; a great Sagacity to make a right Choice among so many Variations. All those Qualities are to be found in the Learned Editor; and yet, if we may believe his Epistle Dedicatory, we should be deprived still of the Fruits of his Labour, had it not been for the Help and Protection of the Abbot *Bignon*, whereby Father *Lequien* was enabled to overcome the Difficulties, which appeared to him insurmountable with Respect to the printing of this Work. A Bookseller undertook willingly the Impression of it; and has been so successful, that it may be said he shares in some Measure with the Editor, the Glory that may arise from a Project so well executed.

In order to shew, that this Edition is much above all those, that have been publish'd hitherto, we need only give an Account of what we find about it in the Editor's Preface. What he says, runs upon Two Heads.  
 1. Upon the different Translations and Editions of St. *John Damascen*:  
 2. Upon those Things, wherein this new Edition differs from all others.

I. The first Piece of St. *John Damascen*, that was translated into *Latin*, is his Treatise *de Fide Orthodoxa*, which may be accounted the best. A Man, call'd *Burgundio*, born at *Pisa*, and Officer of the Emperor *Barbarossa*, undertook that Translation, under the Pontificate of *Eugenius III*. And we are told, it discovers the Barbarousness and Ignorance that prevailed at that time. From whence Father *Lequien* is apt to believe, that the Translation of some other Pieces of St. *John Damascen*, which he found in a Manuscript of the King's Library, and which was publish'd by *Henry Gravius* in his Collections, might have been made by the same *Burgundio*. However it be, *Peter Lombard*, *Thomas Aquinas*, and the other Schoolmen of the XIIIth and XIVth Centuries, knew not the Writings of



of that Father of the Church, but by that imperfect Translation. There was no other Version of *St. John Damascen*, till the beginning of the XVIth Century, when *Faber Stapulensis* translated into *Latin* the same Book, concerning the *Orthodox Faith*, and had it printed by *Henry Stephens*, in 1507. in 4to. It was Reprinted in 1512. and then in 1519. with the Notes of *Jodocus Clichtovæus*.

At last it came out in *Greek* the first time in 1531. and was publish'd by *Donatus of Verona*, who added to it the Sermon concerning those who died in the Faith, and dedicated both to Pope *Clement VII.* New Editions were printed in several Places, two at *Basil*, and one at *Cologne*; and by degrees several new Pieces of that Father, never before publish'd, were added to them. The *Cologne* Edition, being the largest, was reprinted at *Basil* in 1548. and then in 1559. by *Matthew Hopper*, who inserted the *Greek* with the *Latin*, only in the two Books above-mentioned. But in 1575. the same *Hopper* put out a third Edition very much enlarged, in which the greatest part of the Tracts were attended with the *Greek* Text. Much about the same time, *Billius* being little satisfied with the *Latin* Version, which was unintelligible in many Places, by Reason of its barbarous Style, undertook to revise it, and to compare the Text with some Manuscripts. That new Translation of *Billius* was printed at *Paris* in 1577, and then in 1603, and 1619. with some new Pieces added to it by Father *Fronton le Duc* (*Fronto Ducæus*.)

But because the Original Text was wanting in all those Editions, the Clergy of *France*, in the Assembly of the Year 1635 and 1636. charged *John Aubert*, Doctor of the *Sorbonne*, to put out a *Greek* and *Latin* Edition of the Works of *St. John Damascen*, as he had lately publish'd the Works of *St. Cyril of Alexandria*. *Aubert*, being taken up with that new Edition, and also with that of *St. Ephrem*, which he was preparing, to publish it first, finished neither of them. Which moved some Prelates to appoint in his Room Father *Combesis* a Dominican, who was earnestly solicited by several Learned Men, especially by the famous *Allatius*, to apply himself wholly to that Work. Father *Combesis* wanted neither a good Will, nor the necessary Qualifications for it; but because he could not get from *Aubert* some Tracts, which *Allatius* had sent him from *Rome*, and which the new Editor wanted, he gave over that Undertaking, and applied himself to some other Study. In the mean time Father *Labbe* publish'd in 1652, *A Project of a new Edition of St. John Damascen*, wherein he designed to divide the Works of that Father into Four Tomes; but because he did not take a sufficient View of them, his Division was not so just as it should have been. That Learned Jesuit went no farther than the Project, as Father *Combesis* and *Aubert* did before him: The Execution was reserved to Father *Lequien*.

II. We proceed to give an Account of his Labour, which concerns the *Greek Text*; the *Latin Translation*; the Order of the several Tracts; the Notes; and the *Prolegomena*.

1. Father *Lequien* has corrected the Text with all possible Exactness, by collating it with the best Manuscripts, lodged in the King's Library, and in those of M. Colbert, Chancellor *Seguier*, and the Jesuits, in the Library of the *Vatican*, in that of St. *Germain des Prez*, and in the Libraries of *England*. The Author does not forget to make an honourable mention of all those, who helped him to the Use of those Manuscripts. Those of the Abbot *Renaudot* and of the Abbot *Longuerue* enabled him to translate or revise some Pieces of St. *John Damascen*, that are only to be found in *Arabic*, the *Greek Original* being lost. Father *Bernard de Montfaucon*, and Father *Anselm Banduri*, who have contributed to the perfecting of the Work, by affording some Explications, or new Pieces never before Printed, have a Share in the Editor's Thanks and Encomiums.

2. As for what concerns the *Latin Translation*, it was made by Three several Hands. *Billius* composed the greatest part of it: Father *Combefis* translated the *Dialectick*, the Book of *Heresies*, that of the *Orthodox Faith*, part of the *Dialogue against the Manichees*, the Tract concerning the mending of *Manners*, the *Treatise of the Two Wills of Jesus Christ*, and several *Homilies*.

Father *Lequien* has not only translated into *Latin* all the Tracts never before Publish'd, but also revis'd the Translations of others, and made considerable Alterations in them. He observes after Father *Combefis*, that tho' *Billius* may be look'd upon as one of the best Translators of the *Greek Fathers*, his Version of St. *John Damascen* is not free from Mistakes, and that being in some measure his First Essay; it could not be expected that it should be perfect. He blames him particularly for his frequent Periphrases, whereby the *Greek Words* lose their Force; and for his Affectation of departing from the Style commonly used by Divines, even in those Expressions wherein it is not inconsistent with the Purity of the *Latin*.

3. As for the Order of the several Tracts written by St. *John Damascen*, or ascribed to him, the Editor has divided them into Three Classes. The First contains all the Works, both Genuine and Supposititious, relating to the Christian Doctrines: They make up the First Volume of this New Edition. He has placed under the Second Class the Tracts, Collections, and Discourses of that Holy Doctor upon several Pious Subjects, and fill'd the Second Volume with them. He designs to publish a Third Volume; wherein he will insert the other Supposititious Pieces, some *Asce-tick* Discourses, truly written by St. *John Damascen*, which he has lately found in a Manuscript belonging to the Library of Chancellor *Seguier*; some Tracts of different Authors, never before printed, which deserve to be made publick; lastly, the Works of *Leontius Byzantinus*, many of which were never publish'd in *Greek*, and perhaps for want of room in the



the Third Volume, will be printed by themselves. From whence it appears, that Father *Lequien* has hitherto performed but one Half of his Work: The Learned must needs wish he may go through the whole.

4. All the Notes, inserted at the Bottom of the Pages, have been made by the Editor, except some few of Father *Combefis*, who began to write down his Remarks upon the *Dialectick* of St. *John Damascen*, and the First Chapters of his Book *De Fide Orthodoxa*. But because the Design of those Observations was rather to mend *Billius's* Translation, than to clear the Doctrine, the Opinions, and Expressions of the Fathers of the *Greek Church*, Father *Lequien* thought the Learned would not be very much pleased with such Remarks; and therefore he made it his Business to explain the Opinions of the Ancient Doctors of the Church, and to that end consulted not only Printed Books, but also Manuscripts, out of which he has sometimes inserted long Fragments, that may give some Light to the Doctrine and History of the *Eastern Church*. Besides, he undertakes to find out, according to the Rules of a sound Critick, the true Authors of some Pieces, which St. *John Damascen* quotes as being the Works of some Fathers; wherein he was mistaken for Want of a due Examination, or imposed upon by those Hereticks who composed them.

5. The *Prolegomena*, prefixed to this Edition, are very large. We call by that Name all the Pieces printed next to the Preface, and before the *Dialectick*, or the first Work of the holy Doctor. The Readers will find, in the first Place, the chief Prefaces and Epistles Dedicatory that are in the other Editions; and then a long Dissertation of *Allatius*, upon St. *John Damascen* and his Writings, extracted from a Manuscript Copy of the same *Allatius* concerning the *Apocryphal Books*. In the next Place, the Author has inserted Seven Dissertations, wherein he thought fit to clear several things that could not be thoroughly discussed in marginal Notes. Those Dissertations are entitled, 1. Of the Procession of the Holy Ghost: 2. Of some Authorities, on which *Eutyches* and his followers grounded their Heresy: The Author treats at large what concerns the supposititious Books of *Dionysius the Areopagite*. 3. Of the Letter, that goes by the Name of St. *Chrysostome*, written to the Monk *Cæsarius*, and of some other Books mentioned the first time in the Writings of St. *John Damascen*: 4. Of several Letters, commonly thought to have been written to *Petrus Fullo*, and occasioned by the Addition to the *Trisagion*; and of the Profession of Faith to be found among the Works of *Justin Martyr*: 5. Of praying for those, who died in the Christian Faith, and of Purgatory, according to the Opinion of the *Eastern Church*. 6. *De Azymis*, and of the last Passover of our Lord. 7. Of the *Nazareans*, and their Belief, and of the *Ebionites*. We wish we might enlarge upon those Learned Dissertations, and give a particular Account of them; but the narrow Bounds, within which we are confined, do not allow of it. The Life of St. *John Damascen*, written in *Greek* by *John Patriarch of Jerusalem*, and attended

attended with the Editor's Notes; some other *Latin* Discourses upon the same Subject, and the Testimonies of the Ancients concerning our Holy Doctor, make the Conclusion of these *Prolegomena*.

Father *Lequien* having mentioned the different Editions of St. *John Damascen* in his Preface, proceeds in the remaining Part of it to make some Reflexions upon the Writings of that Saint; and then supplies some Omissions, and mends some Mistakes in his Notes and Dissertations. This last Head can only please those Readers, who are acquainted with the Questions treated by the Learned Editor; and therefore we shall not dwell upon it, being contented to give a short Account of the first.

The first Observation of Father *Lequien* concerns the Number of St. *John Damascen's* Works. It is impossible to determine it; for which two Reasons may be assigned: 1. Because there is no Catalogue of them written by any Contemporary Writer; the Tyranny of the *Sarracens*, who spread themselves all over the East, having banished Learning from those Countries. 2. Because many supposititious Pieces have been ascribed to him, which none can distinguish from those that are genuine, without being perfectly acquainted with his Opinions, and way of writing. Besides, Father *Lequien* believes there are still many Writings of that Saint, which lie concealed in Libraries, and that many are lost.

The Editor proceeds to examine the Style of his Author. That Style (says he) is very clear and plain in the dogmatical Works; but in the Sermons and Homilies, it is more diffuse, full of long Periods, and generally made up of Passages and Expressions of the Holy Scripture. The Poetry of St. *John Damascen*, that is, his Hymns and Canticles, equal him to the most excellent *Greek* Writers in that kind.

In the next place, Father *Lequien* endeavours to excuse him for giving out several Fabulous Stories, like so many Truths. He ascribes that Fault to Want of Criticism in the Writers of that Time, and generally in most Fathers; but he justifies him in some Particulars relating to this Head, and takes notice of a Blunder of the great *Casaubon*, who, in his Observations upon *Baronius*, applies to St. *John Damascen* Two Censures of that Annalist, which concern only a Fabulous Piece of *Joannes Malala*. Our Holy Doctor is also blamed for being too fond of Logical Cavils. But that Method was the more necessary, at that time, because most Heretics grounded their Doctrine upon the Sophisms and Subtilties of Dialectic, and could not be thoroughly confuted without being attack'd with their own Weapons.

Father *Lequien* concludes with a Catalogue of the Works contain'd in these Two Volumes. Those that have a Star prefixed to them, had never been publish'd, or had only appeared in *Latin*.



## U P S A L.

**M.** Peringskiöld is preparing a large Collection of Bulls and Briefs written by the Popes to the Kings of Sweden: They are taken from the Royal Archives.

## L E I P S I C K.

**M.** Deylingius (See the last Sheet of the I. Volume of these Memoirs) undertakes to prove in the XIIIth Observation, that the High Priest went four times into the Holiest of all, upon the Feast of the Expiation. And because we read in the Epistle to the Hebrews, Chap. IX. v. 7. That the High Priest went into it alone once every Year, the Author pretends that those Words are to be understood of one Day in the Year, on which he went Four Times into that Holy Place. In the XVth Observation M. Deylingius maintains against Sir John Marsham, that the Brazen Serpent was not erected by Moses in Imitation of some Prestiges practised in Egypt; and confutes the late M. Burman, and M. Vitringa, who will have that Serpent to be a Symbol of the Devil. Our Author is of Opinion, that all the Jewish Medals, stamped with the common Hebrew Letters, are Supposititious. As for those that have Samaritan Characters upon them, he takes them to be Genuine. M. Deylingius makes it his Business to confute, through the whole Book, those Writers, whose Opinions upon the Subjects he treats of, do not appear to him Orthodox.

*If this Book comes into England, I shall give a further Account of it.*

M. Hanschius designs to publish a Posthumous Work of the Famous Kepler, entitled,

*Hipparchus, sive Demonstrationes multae & pulcherrimae de magnitudinibus & intervallis trium corporum Solis, Lunae, & Telluris, ubi plus fere admirationis meretur ingenium huma-*

*num ad cognitionem Dei viam moliens, quam opera ipsa Naturae per se bruta.*

Kepler look'd upon this Book as his Master-piece. M. Hanschius, who has bought of Hevelius's Heirs all the Manuscripts of Kepler, will no longer deprive the Publick of such a valuable Piece. Every thing relating to Eclipses is treated at large in it.

The following Treatise, publish'd in 1689. has been lately reprinted.

*D. Johannis Bohnii Profess. Lips. de Renunciatione vulnerum, seu vulnerum lethaliu examen, cui accesserunt Dissertationes binæ de partu enecato, & an quis vivus mortuusve aqua submersus, strangulatus aut vulneratus fuerit. Lipsia. 1711. In 4to.*

M. Bohne examines this Question, among others: Whether a Man, that is found dead in the Water, was dead or alive, when he fell into it. Some pretend, 1. That the Fingers of the dead Man ought to be view'd; and that if they are torn at the Ends, 'tis a Sign the Man struggled to get out of the Water, and consequently that he was alive. 2. That if he foams in the Mouth and the Nose, 'tis also a Sign that he was drowned, because foaming is a natural Effect of Suffocation. 3. That if the Breast and the Stomach are full of Water, one may certainly infer from it that he was alive.

Those Three Reasons do not appear convincing to M. Bohne. A Child thrown into the Water, and immediately stifled by it; a Madman, or a melancholy, and drunken Man, who drown themselves with a premeditated Design, and consequently do not struggle to come out, have not their Fingers ends torn.

As for what concerns Foaming in the Mouth, the Water which occasions the Foam by a Suffocation, may easily carry it off afterwards.

The Author wonders any one should believe that the swelling of drowned People

pro-

proceeds from the Water that gets into their Body ; whereas it is only to be ascribed to the Air that is kept in the inside for want of Respiration. Whereupon he observes that having one day opened a Woman, who had been drowned, he found no Water, neither in her Belly nor in her Stomach : He adds that if any one drowns a Dog, and then opens its Body, no Water will be found in it.

Job. Frid. Hombergk Tzu Bach Juris in Acad. Marburg. Professoris Parerga Sacra, seu Observationes quædam ad Novum Testamentum Domini nostri Jesu Christi. Trajecti ad Rhenum. 1712.

M. Hombergk, Professor in the University of Marburg, has dedicated those Observations to M. Mastricht Syndic of Bremen, and to M. Reland Professor in this University. Some of those Remarks discover a good Taste.

## P A R I S.

**SOME** new Sermons of Father Bourdaloue are lately come out.

*Sermons du Pere Bourdaloue, de la Compagnie de Jesus, pour les Fêtes des Saints, & pour des Vêtures & Professions Religieuses. Paris. 1711. Two Volumes in 8vo.*

A Second Volume of Bishop Flechier's Letters is actually in the Press. They are also printing his *Sermons and Synodal Orations*. A Bookseller of this City will shortly publish a more compleat Collection of several Pieces of that Illustrious Prelate, with his *Poem against Quietism*.

## U T R E C H T.

**SOME** Observations upon the New Testament have been lately publish'd here.

## L O N D O N.

**A** Book, that will be very acceptable to the English Readers, has been newly publish'd. The Works of the late M. Boileau Despreaux are so much esteem'd in England by some of the best Judges of Poetry and Criticism, skill'd in the French Language, that nothing could be more proper than to print a Translation of them for the use of many ingenious Gentlemen, who cannot read the Original. M. Boileau was an Excellent Poet, a sound and judicious Critick ; his Characters and Descriptions are just and lively, his Satyrs interspersed with many ingenious Strokes, and no less Useful than Entertaing. The Works of that celebrated Author have been translated from the last Paris Edition by several Hands, and adorned with Cuts. Two Volumes in 8vo.

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**T**HE Title and the Index of the First Volume of these Memoirs are come out.

For the Time to come the Index will be publish'd at the End of each Year.

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L O N D O N : Printed by J. Roberts : And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)